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The People's Love, and the Pastor's Joy.

Set forth in a

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FAREWELL SERMON,

PREACHED At

St. Bartholomew's by the Royal Exchange,

AND AT

St. Alban's in Woodstreet,

On Sunday, March 24. 1716.

By *BERNARD MOULD, M. A.*
Fellow of Wadham-College in Oxford; and
Minister to the English Factory at Smyrna.

L O N D O N,

Printed by J. HUMFREYS, in *Bartholomew-*
Lane. 1717.

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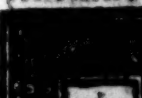
the whole Bible. known to the world, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851,

And this I pray, That your Love may abound
yet more and more in Knowledge, and in all
Judgment;

That ye may approve Things, that are Excel-
lent, that ye may be Sincere, and without
Offence till the Day of Christ.

Being filled with the Fruits of Righteousness;
which are by Jesus Christ, unto the Glory
and Praise of God.




 O THEN Gild can be more Affection
 Oned than this Epistle, which the
 Apostle wrote to his *Philippians*,
 while he was a Prisoner at Rome:
 Every Chapter begins with such
 Expressions of *Redeagement*, that
 they plainly prove themselves to have been dictated
 by the Spirit of Love.
 HE had been accused by his Countrymen of *Sec-*
dition and *Treason* before the *Roman* Governor;
 but had so little Probability of Justice in Court
 of Judicature likely to be influenced by his *more*
tal Enemies, that he judged it safer and wiser to
 appeal

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appeal to *Caesar* himself. While in Bonds, on Occasion of this Appeal, he had received from the Christians at *Philippi* their kind Contributions for his Support and Encouragement; his grateful Acknowledgment of this seasonable Relief runs thro' the whole Epistle.

BUT then, that empty Thanks might not be the only Return, he instructs them with all the Tenderness of an indulgent Parent: He tells them, how nearly he was concerned for their Spiritual Wellfare; how close to his Heart lay their Improvement in all Virtue and Wisdom.

I thank my God, says he, at the Third Verse, upon every Remembrance of you (always in every Prayer of mine for you all making Request with Joy :) for your Fellowship in the Gospel, from the first Day, until now. And then at the Eighth Verse: For God is my Record, how greatly I long after you all in the Bowels of Jesus Christ.

IT was not Absence then, nor Imprisonment, nor continual Apprehensions of Death, that could make him forget, or neglect that Care of their Souls, which once he had taken upon him by the Appointment of the Holy Ghost.

IT is true, he could not any longer *in Person* preach among them; but we may be sure, there was not wanting a due Supply of Pastors to take upon them the Charge of the Churches by him gathered together, and brought into Form. In the mean while, not capable of exercising the Duty of his Ministry by preaching unto them, he could not forbear remembering in his Prayers a Church, which he had planted himself, and
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which

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which had yielded such very answerable Returns to all his Care, and Love, and Labor.

AND the Matter of his Prayer is admirably well suited to the Character of an Apostle, to whom the Spiritual Welfare of his People was the most desirable Thing that he could wish.

IT will be worth our while to examine a little the several Articles of this pious Petition, which the Pastor offers up for his Flock.

AND this I pray, That your Love may abound yet more and more in Knowledge, and in all Judgment.

That your Love towards me has been always sincere, I am sufficiently persuaded, from those unquestionable Proofs of it, which you have manifested in those several Acts of Benevolence towards me, of which I retain a grateful Sense, with which I am entirely contented :

YET cannot I but pray, that this your Love may abound, increase, and make daily Improvements, not in multiplying or enlarging your Kindnesses to me; of such a Prayer there's no Occasion, as a long Experience convinces me; but that your Love may abound yet more and more, in Knowledge of what is good, and in Judgment of what is true.

FOR this indeed is the strongest Argument of a sincere and judicious Love of me your Apostle, if from my Preaching and Doctrines you grow in Grace, in Godly Knowledge, and Religious Judgment: this is an undeniable Proof, of a Disciple's Value, and Esteem, and Affection for his Master: If he listens to his Doctrines with Attention, and with Constancy applies them to his Practice; this

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is that infallible Test, whereby our blessed Lord Himself required his own Disciples to manifest their Love to him; *If you love me, keep my Commandments*. This I pray, therefore, *That your Love may abound yet more and more, in Knowledge, and in all Judgment.*

AND in Consequence of your Improvements in Knowledge and Judgment, *That ye may approve Things, that are excellent, that ye may be sincere, and without Offence till the Day of Christ.* It must be by Knowledge, that we can approve some things, and reject others; it must be by Judgment, that we can clearly and sincerely discern between Truth and Falshood, between Virtue and Vice, between Sin and Obedience: both Knowledge and Judgment, and they used with Sincerity, are requisite to keep our selves without Offence, without transgressing in the great and principal Duties of our Religion, even until the Day of Christ; wherein he will come to judge the World, and recompense every one according to his Works.

IT is this right Use of our Knowledge and Judgment, that will fill us with the peaceable Fruits of Righteousness, that will place us in a State of Acceptance with God, that will render us aimable in his Sight; but this, thro' Jesus Christ, who is our Justification, our Peace, and Righteousness: and this will redound to the Glory and Praise of God, who has afforded us such effectual Means of Salvation.

THIS

THIS is the Substance of that Prayer, which the Apostle puts up for his Church of *Philippi*: Now in those Things for which we pray, there ought to be a natural Aptness for, and Tendency towards, that End and Purpose, which we expect and desire in having our Prayers heard, and answered.

AS, when we pray, That the Medicines, which we are taking for the Recovery of our Health, may prove effectual to our Cure, the Skill of the Physician ought to be employ'd herein, that we may not desire God to work contrary to those very Laws, which by the Course of Nature he has appointed to the several Kinds of Beings. So, when we pray for our daily Bread, it must be supposed, that at the same Time, we are not idle and inactive, but using those Means, which, our own Reason must tell us, are proper for getting that Bread. What then we pray for of God, in all our Petitions, is this, That he would assist us in our weak Endeavors, that he would co operate with Nature in bringing those Things to pass, which we desire, and which we conceive to be the probable Effects of their proper Causes.

ACCORDING then to this Observation, we may apprehend, that in those very Things, which are the Subjects of the Apostle's Prayer, there is a mutual Connexion and Dependence, whence one being granted, or obtained, the other will follow in course; yet is God's Concurrence herein to be prayed for, because, as he is the great Author of Nature, as it is by his Will that the Effects are chain'd to their Causes, so he can cancel those
Laws,

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Laws, which he appointed to Nature; he can break off those Terms of Connexion, whereby Causes and Effects are joined to each other: He can stop Nature, that it may not act at all, or he can divert it from its ordinary Course.

NOTWITHSTANDING therefore, that there ought to be in Things a natural Tendency to that End, for the sake of which we pray for them, yet may they very properly be the Subjects of our Prayers. In the Process then of this Discourse, I shall,

FIRST, Shew the natural Connexion of the several Articles in this Petition, how readily one leads to the other.

SECONDLY, I shall take Notice, That Improvement in Virtue and Wisdom, is the true and genuine Mark of a People's Love to their Spiritual Guides.

THIRDLY, I will observe, How great a Blessing, and how true a Satisfaction it is, to find and reap these Fruits of our Labors.

Ist. I am to shew the natural Connexion of the several Articles in this Petition, how readily one leads to the other: *And this I pray, That your Love may abound yet more and more in Knowledge, and in all Judgment.* This, I am afraid, is an Observation not ordinarily made, tho' in Fact it be so true; That the People's Love of their Teachers tends to their abounding in Knowledge, and to the Improvement of their Judgment.

FOR,

FOR, do but consider, with what Coldness and Indifference you listen to their Discourses, against whom you have entertained any Prejudices, just or unjust, in this Case it matters little: we are all indeed too apt to form our Judgments of Men from their very first Appearance, and to pronounce in their Favor, or conceive an inward Dislike of them, even before we hear them speak.

MUCH more, if you think, that you have any just Reason to be offended at them, if you suspect them of an ill Design towards you; if you have a mean Opinion of their Sense and Wisdom; if you call their Sincerity or Discretion in Question; if from unkind Words, or unjust Actions, you apprehend your selves to have been injured by them: so far will you be from hearing such Persons with Impartiality, or any Hopes of Improvement from them, that you would hardly command your Patience to hear them at all, but thro' Contempt to the Speakers, reject their Advice, without so much as giving it a fair Examination.

WHEREAS, just contrary-wise, when you are satisfied of Mens sincere Affection towards you, when you conceive a just Esteem of their Sense and Wisdom, when you are engaged to them for Acts of Kindness and Goodwill, when you are fully persuaded, that they have no other View, than your real Interest and Welfare, your Affections are instantly prepossessed in their Favor, and you approve what they do, and applaud what they say.

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THIS happy Byass being given to your Mind, you hearken to their Words with Attention, you open an easy Access to them in your Hearts, you examine them with Equity, and sink them down deep into your Memories: You recall them to your Minds, and review them frequently with a serious Deliberation.

WHENCE then is your Knowledge increas'd, and your Judgment improv'd, but from a constant Attendance on Discourses compos'd on purpose for your Instruction, and by often reflecting on what you hear? You often know Things to be good by the Conviction of your Reason, before you have opportunity of making the Tryal; and have your Understandings inform'd of several Truths, which by your own Skill or Industry you would scarce have found out: As then your Judgment and Knowledge are daily improved by Hearing and Reflection, and as you hear with Patience, and consider with Attention the Things, which are delivered by them, whom you esteem; so, it is plain, your Love of them, by whom it is your Duty to be taught, has in it a natural Tendency to the Improvement of your Knowledge and Judgment.

AND these Improvements are the ready way to make you capable of approving Things, that are excellent: *Prove all Things, and hold fast that which is best,* is the Apostle's Advice in another Place: But how can you approve Things, that are Excellent, or Best, except you have a right Knowledge of them, and can pass a just Judgment on them, when under Examination?

IT is indeed for want of this soundness of Knowledge and Judgment, that so many fail of approving Things, that are excellent, that some place all or most of their Religion in its meanest Parts, that, like the *Pharisees* of old, they are much more solicitous about some external Ceremonies of Divine Worship, than careful for the vital Principles of Religion; that they had rather give up an Article of their Creed, than part with some fond darling Tenet, which they have taken up without Knowledge, and maintain without Judgment; that, while they are wholly employed in strengthening their Opinion, and making themselves invulnerable in their Errors, they seem to forget, that Justice, Mercy, and Faith, are the weightier Matters of the Gospel, as well as of the Law.

COULD we but once persuade Men to gain a competent Knowledge of Things sacred, and to use the proper Means of Informing their Judgment, before they pronounced so peremptorily concerning them, we shou'd find them more modest in venting their uncertain Opinions, and less positive in defending them to the last.

WHAT Approbation can you pretend to give of Things excellent, except your Knowledge is capable of discerning their Value; and your Judgment be thoroughly convinced of their Worth? Some indeed with little Knowledge, and weak Judgment do approve Things excellent so far, as to desire them, to pursue them, to embrace them, and to hold them fast; but this oftentimes may be imputed more to Chance, than to Choice.

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and it is more their Happiness, than their Praise; that they are in the right.

HOW many seem to owe even their Religion to a kind of good Fortune? It was their Allotment to be born in a Christian Country, and in a Reformed Church; and on this Account they profess the Faith of the one, and live in Communion with the other: And so far they approve of both perhaps, as even to lay down their Lives rather, than to betray, or forsake either?

WHEN yet shou'd we ask these resolute Believers, whose Zeal so much surpasses their Knowledge, upon what Conviction they confess their Savior, or declare themselves Members of his Church; they might, it is likely, be found to have little else to Answer, but that their Conscience tells them, they ought to do so, and they must obey the Dictates of their Conscience.

BUT repeat the Question, and ask them again, how came their Conscience to be convinced of this Duty? Or how know they, but that their Conscience may be misinform'd? And then would they be at a loss for any further Answer; because they had neglected their Teachers; thereby their Knowledge lay barren and unfruitful, and their Judgment for want of Exercise became darken'd with a shameful Ignorance: Whereby it was by Accident, that they adhered to rather, than approv'd Things excellent.

WHEREAS by a continual increase of their Knowledge to be made by a candid and constant hearing of the Word, by a daily enlightning of their Judgment, by having the sacred Oracles of
Life

Life and Truth revealed to their Minds, and explain'd to their Capacities; they would in time learn to distinguish the true Nature of Things, and forming their Opinions upon just and rational Grounds, might be sure, that they are in the right, and thereby be always ready, and able to give an Answer to every one, that shall ask them a Reason of the Hope, or Faith, that is in them. And so might say, Now we believe, not because of the common Opinion of our Country, but because we our selves have heard, and thereby know, that He, who is every Sabbath preached unto us, is indeed the Christ, the Savior of the World.

IF your Faith be raised upon so just and firm a Foundation, you may very properly be said to approve Things that are excellent; for the Knowledge of Christ crucified is the most excellent Knowledge, of which human Nature is capable: For the several Duties implied in, and consequent to this Knowledge, are so well adapted to instruct, improve, and make perfect every Power of the Soul, that whoever has made them the Study of his Mind, and the general Rule of his Practice, must be allowed to have approved Things that are excellent.

TO have the Perfections of the Deity made plain, to have the transcendent Excellencies of the high God brought down to your Capacities, and prescribed to your Imitation, as you may discover them in that sacred Revelation of his Will, which is laid open to you in the Book of Truth and Life, are so easy means, by which you may be taught
to

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to approve Things that are excellent, that it must be altogether imputed to their own wilful Blindness, who will not attain that Knowledge, and show their Knowledge, in their Approbation of what they there discover.

IN the same blessed Pages may you read the happiness of Societies truly represented in all the relative Duties of Mankind, the Loyalty of the Subject to the Prince, and the Equity of the higher Powers to their Subjects, the mutual Love, and entire Friendship in a married State; the affectionate Tenderness of the Parents, and the dutiful Submission of the Child; the kind Condescension of the Master, and the chearful Fidelity of the Servant; the Neighbors readiness to oblige his Superiors, to assist his Equals, to protect them below him: These Blessings of Society are the great Distinctions of Man from Brute, on these depends the Happiness of Life, in these you may excell by a due Observation of those divine Rules and Precepts, and by a constant Application of them to your Behavior in these several Relations, you must be allowed to approve Things that are excellent.

WITH the same Ease and Certainty you may learn and practise those solitary Virtues, which most nearly concern your own private Conduct, in order to your own personal Felicity: Sobriety of Thought, Contentedness of Mind, Resignation to Providence, an even Temperance in your Desires and Enjoyments, no Vehemence in one, and no Excess in the other: These are the Graces in which a Christian ought to be
 of exemplary

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exemplary; in these he may be instructed from the Heavenly Treasures of Knowledge, and if he will endeavor to form his Character by this perfect Pattern, every one will readily enough confess, that he has approved Things that are excellent. Thus may you see, how naturally *to abound in Knowledge and Judgment*, leads you to *approve Things that are excellent*.

AND this no less testifies your Sincerity; for to be sincere, is nothing else, than to have our Hearts naked, pure, and spotless in God's Sight, free from all wrong Aims, and sinister Designs; like a transparent Brook, thro' the Surface of which you may look into the Bottom, and see it all clean and undisturb'd.

THUS, when the Searcher of Hearts looks into the Bosom of the Righteous Man, He there finds no Thoughts, Desires, or Acts, but what are conform'd to, and regulated by His Will: Now and then Humanity may prevail, the Thoughts may stray, the Desires may swell over their Bounds, the Understanding may be darken'd, and the Will may be perverted; the whole Man will sometimes slumber, and, as in a Dream, forget the exact Limits of Duty: but a small Alarm startles him from his Sleep; he soon recollects himself, and recovers his Integrity; by double Diligence repairs his Loss, and with new Resolutions confirms his Repentance; and thus holds fast his Sincerity to the last.

THE Man after God's own Heart, is equally an Example to us of Sincerity on one hand, and of Infirmity on the other; teaching us Humility

on

on the Account of one, and reaching out Comfort to us in respect of the other. No Trespass in the Jewish Records deserves a severer Censure, than his Fall in the Case of *Bathsheba*; when yet, because his Heart was at other times aright with God, and even here, was pierced through with Remorse, upon a serious Review of his Crime, his penitent Sorrow was accepted, his Guilt was washed away, and he himself reinstated in God's Favor.

HOW then can his Sincerity be accounted for, but by his general, customary, habitual Approbation of Things excellent, by his perfect Knowledge of God's Laws, and his usual Obedience to them?

PERFECTION is not granted to the Weakness of Human Nature, yet shall Sincerity be expected from it, especially, when its Powers are assisted by Divine Grace: and how then can any one be said to be sincere, the constant Tenor of whose Life, is not regulated by God's Laws? *I have sworn, and am stedfastly purposed to keep all thy righteous Judgments*, is the proper Note or Characteristic of a sincere Man; and what is this but to discover the uprightness of his Heart in his Actions, in approving, and demonstrating his Approbation of Things excellent?

AND this is the nearest step to *keep our selves without offence till the Day of Christ*: For whence in Truth are Men guilty of Offences, but from want of Sincerity, but thro' a neglect of Things, that are excellent; but from Corruption of Judgment, and stifling of Knowledge? As to these Defects

fects all our Offences are owing, so contrariwise, where we have provided against them, we may hope to be void of Offence.

TO be clear from all Offence so far, as never to have been guilty of any, is not to be expected in this depraved Posture of Affairs; yet, through the Mercy of our Heavenly Father, and for the sake of our Redemer, these our Failings, and Offences may not be imputed to us: and thus, though by Nature we cannot, yet by Grace we may be, without Offence.

AND this will naturally fill us with the Fruits of Righteousness: And what then are the Fruits of Righteousness, but the Reflexions of our Conscience at present upon a Review of our Sincerity, and the Hopes of those Joys hereafter, which are promised to the Righteous? Let any one seriously look back upon his Life past, and upon Examination find, that it has been such, as will be acceptable to God; and he will instantly apprehend better, than any Pen can describe, the Fruits of his Righteousness.

HIS Faith he would find daily increasing, and rising into Assurance; his Hope would swell with the Largeness of his Expectations, and draw near to Certainty; his Joy would overflow his Heart in Streams of Gratitude; and his Tongue unforced, untaught, would on its own accord, break forth into Songs of Praise and Triumph upon the Prospect of his Happiness.

THUS shall they be filled with the Fruits of Righteousness, whose Hearts, upon a Research into their own Government, condemn them not; but

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bear Testimony, that they have always studied so to demean themselves, as to obey the Heavenly Laws with Sincerity, and to keep their Conscience void of Offence towards God, and towards Man.

BUT this their Rejoicing must be through Jesus Christ, because the Fruits of our Righteousness are owing to that Justification, which we receive from him; because He was deliver'd for our Offences, and rais'd again for our Justification; and not only so, but we also joy in God through our Lord Jesus Christ, by which we have now received the Attonement.

WITHOUT which, we could have had no true Righteousness, with which we might have been filled: his Perfection was a Recompense for our Weakness, and by his taking our Sins upon himself, are they not charged upon us? the Fruits of Righteousness then, with which we are filled upon the Testimony of a good Conscience, we gladly ascribe to Christ Jesus our Lord; therein consulting the Glory and Praise of God.

COULD there be made any Additions of Glory to infinite Majesty, nothing surely could more contribute towards it, than the wonderful Work of Man's Redemption: the Awfulness of his Justice was display'd in requiring an Attonement, and the Aimableness of his Mercy shone forth in the brightest Lustre in accepting it. Here might the Psalmist's Song of Praise be literally applied; Mercy and Truth are met together: Righteousness and Peace have kissed each other. None then can think of their own Justification through Christ, without returning to God the glad Tribute of Glory and Praise.

AND

and the PASTOR'S Joy.

AND thus have I led you through the several Parts of my Text, shewing their mutual and natural Connexion with each other: That the Peoples Love and Respect to their Teachers, are likely Means to make them abound in Knowledge, and in all Judgment: That their Knowledge and Judgment are requisite, whereby they may approve Things, that are excellent: That by this Approbation they testify their Godly Sincerity: That to this Sincerity must be ascribed our being without Offence till the Day of Christ: That these Considerations must fill us with the Fruits of Righteousness: That these must be acknowledged the Free Gift of God by his Son Christ Jesus: That this his Grace redounds to his own eternal Glory and Praise. Since then we see how very much depends on so small a Point, so small, as scarce to come within the common Notice of Mankind, who remember not, that a little Leaven spreads it self through, and leavens the whole Lump: since a little Love, rightly applied, will be so beneficial, let me,

SECONDLY, Just take Notice, That the People's abounding in Knowledge and Judgment, and all their blessed Consequences, are the best and genuine Mark of their Love to their Spiritual Guides. The very Institution of our Religion no less requires, than common Equity and Reason demand, That as the Lord himself hath ordained, *They who preach the Gospel, should as well live*

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The PEOPLE'S Love

of the Gospel, as they, who ministered about holy Things, did live of the Things of the Temple; and as they, who waited at the Altar, were Partakers with the Altar. To this the Decree and Ordinance of our blessed Master both Sides must submit; the One must not be a sham'd to receive, nor the Other grudge to give, what may be sufficient to carry on this great Work.

HEREBY indeed, ever since the first planting of Christianity, there have been allowed to the People Opportunities of demonstrating their affectionate Concern for them, that are set over them in the Lord: And were we to speak in general, to take in past Ages and the present Times in one View, the Shepherds, I believe, have no Reason to complain of those Returns, which their Flocks make to themselves in recompense of being led into the Pastures of Joy and Comfort.

BUT these are mean and low Considerations, and will in no wise yield an Equivalent to that tender Care, which a good Shepherd feels in his Heart, and expresses in his Actions, in the overseeing of his Sheep: An Hiredling may indeed have little Regard to any thing but his Wages; his poor mercenary Soul may prefer the Gain to the Labor, and only undergo This for the Hopes of That. Of these we may say, *Verily, they have their Reward.*

BUT to a Generous Soul, like our Lord's, who says, *The good Shepherd would give his Life for his Sheep*; or like St. Paul, who could wish that he were accursed from Christ for his Brethren: To these great Minds every thing appears but as Dross

Dross or Dung in Comparison of the Excellency of the Knowledge of Christ Jesus, which brought is Competition with the eternal Welfare of one single Soul;

FOR this is the only true and proper Testimony of a People's Love; To listen to the kind Entreaties of those Messengers of Peace, who in God's Name are sent on in Christ's stead, to beseech them to be reconciled to God. It is then the hearkening to their importunate Desires and Prayers, that they would grow in Knowledge, and improve in every Christian Grace; their ready Compliance with this kind Invitation, must be their Witness, that their Love is sincere and rational; because, whoever pretends to love another, must not refuse to do, whatever is grateful to him; especially where his Agreement shews an inward Respect and Deference to the Judgment and Wisdom of his Friends.

Suppose, a Person fitted for that Employ should by his Prince be sent to reduce his disaffected and Subjects to their Allegiance, by Menaces and Promises, by Exhortations and Expostulations, by all the Art of Persuasion; should these ill-advised Men resist all his kind Importunity, shut their Eyes to the Danger, and close their Ears to his Advice, could they properly be said to love this Messenger, even tho' they might be kind and courteous to him in other Respects?

O then, whom we really love, we hear him with Attention, and scarce want another Motive to give way to their Counsels. Are rather too hasty, than too slow, to believe them, whom we truly

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truly esteem; Because then we are before-hand
 persuaded of their good Intention towards us;
 Thus we find the Children, who Love and Re-
 verence their Parents, encreasing in Virtue,
 Knowledge, and every Excellency, by suffering
 their frequent Admonition and Example to in-
 fluence themselves into their Hearts, and to have
 a general Influence upon their Practice, as a man
 and his son in the Church before us,
 whoever improves in Knowledge and Judgment
 under them, whose business it is with unweari-
 ed Diligence, and restless Entreaties to gain them
 over to God and Goodness; He will be judged
 by all the World to have a most true Esteem for them;
 from whose Hands he has received the greatest
 Blessings, that can be given to Man; as Job
 1. If therefore any one does pretend to Love the
 Preachers of God's Word, they deceive them-
 selves, except they pay such a Deference to what
 they hear, as shall be discernable in a pure, So-
 ber, Upright Life. or as David's Prince be-
 lieved, Thirdly, WITH the same Brevity let me
 now observe, that these happy Fruits of our La-
 bor are the greatest Blessings, the most solid Satis-
 faction, that can be imagined; Power of doing
 Good, the Will to reduce that Power into Act,
 and the conscious Reflection of having omitted
 no opportunity of making this use of our Talents
 are the great Distinctions, which raise the wise
 and good Men on an eminence above their Bre-
 thren; and the Happiness of the Deity depend on
 any one enjoyment, none would put in a better
 claim

claim to be that one, than the Will and Power, and eternal Pleasure of doing Good: From every Benefit bestowed by a generous Soul there is reflected back upon the Benefactor an inexpressible Joy, more, than an equal recompense for his Benefit: So that in Truth every good Deed is as well Gain to him, that gives, as to him, that receives: As the Holy Spirit testifies, *It is more blessed to give than to receive.* M. A. R.

OF all the Godlike Perfections, which it is our Duty to Copy out from the Divine Original, none does so apparently and immediately carry with it self its own Reward: To do good is an Excellency, which will scarce expose us to the Envy of the World; hardly betray us into Excess: yet it ever may over-
teach them, and where they

THE greater then is the Good, which we are capable of doing, so much the stronger must be the Pleasure and Satisfaction in doing it: To feed the Hungry, to cloath the Naked, to comfort the Distressed, and set free the Prisoner, are Acts of Good-will, doubtless accompanied with a great Joy; much more to give sight to the Blind, hearing to the Deaf, hands and feet to the Lame, and to restore Life to the Dead, every much delighted the Son of God, while conversant in the Flesh: *He went about doing good,* is not the least part of his Character: *For*

CONSIDER then the worth of an immortal Soul, created in the Image of God, the very Breath of his Nostrils: So precious was it in the sight of the Eternal Son of God, that He disdain'd not to descend from his Place at his Father's

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ther's right Hand to put it in a Capacity of be-
ing saved.

THOSE Benefits then, which are done to
the Souls of Men, are the greatest, that can be
bestowed on any created Beings; because, if
measured by the Duration of them, they are In-
finite: *Lover of Souls* is an Appellation thought
worthy of the great God of Heaven himself.

REMEMBER then, what are the Bene-
fits, which the Souls of the faithful receive from
the Work of the Ministry: They are better ac-
quainted with themselves, know the Weaknesses
and Perfections of their own Nature; learn how
to recover Strength, and make continual Im-
provements: Discover whereabouts the Temp-
ter may over-reach them, and where they may
take in the Assistance of the Spirit: They are
taught to subdue the natural Man, which binds
them down to mean and low Desires, and to be
born a new, in perfect Righteousness and Holi-
ness.

THEY are rescued out of the sad Slavery of
Sin and Satan, and brought forth into the glori-
ous Liberty of the Gospel: Even sometimes
when they seem'd so far gone in the fatal Paths
of Wickedness, as to be past Recovery, have
they, like Fire-brands, been pluck'd out of the
Fire, and instead of receiving the Wages of Sin,
have been made capable of the Gift of God, E-
ternal Life.

TO have a Soul thus snatcht out from so sad
a Destruction, is a Deliverance, that the Holy
Angels themselves congratulate: There shall be

Joy

Joy in Heaven for the Conversion of one Sinner : how blessed then is the Instrument of that Conversion ? with how much Justice may he rejoice in the Success of his Ministry ? with how much Reason may he bless God for thus prospering his Handy-work ? with how true a Gratitude may he thank his gracious God for having given him so glorious an Opportunity of serving his Creator, his Neighbor, and Himself, when he sees that his Labor is not in vain in the Lord ?

BUT especially when we remember that of St. James, *If any do err from the Faith, and one convert him, let him know, That he, which converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins.*

NOTHING now can surely be a greater Satisfaction, than to think, that we are esteemed worthy of adding one Soul to the Kingdom of Heaven ; that of those Souls, over which we have been appointed to watch, we can give an Account with Joy, and not with Grief : This is a Pleasure that every Day increases and improves, it enlarges with our Success, and will abide with us when our Labors are at an End.

THIS, my Friends and Brethren, is the Joy, that I hope to reap from all my Labors among you : Here I might, at an humble Distance, bespeak you in the Words of St. Paul on the same Occasion : *Ye know*, says he to the Ephesians, whom he had called together, to bid them Farewell, and to leave them his last Instructions : *Ye know from the first Day, that I came unto you, after what*

manner I have been with you at all Seasons, serving the Lord with all Humility of Mind, how I kept back nothing that was profitable unto you: but have shewed you, and taught you publicly Repentance toward God, and Faith toward our Lord Jesus Christ: And now behold, I go bound in the Spirit * — But there is something so moving in what follows, that I spare you, not to say my self.

LET me only address my self to you in some of the pathetic Expressions, which you may read in the Epistle, whence I named my Text: That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again: only, Let your Conversation be, as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your Affairs, that ye stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel; and in nothing terrified by your Adversaries: which is to them an evident Token of Perdition, but to you of Salvation. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfill ye my Joy, that ye be like-minded, having the same Love, being of one Accord, of one Mind: Therefore, my Brethren, dearly beloved, and long'd for, my Joy and Crown, so stand fast in the Lord, my dearly beloved: And whatsoever Things are True, or Venerable, or Just, or Pure, or Lovely, or of Good Report, if there be any Virtue, and if there be any Praise, think on

* Acts xx. 17, &c.

and the PASTOR'S Joy

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those Things: Those Things, which ye have both
learned, and received, and heard, and seen in me,
Do, and the God of Peace shall be with you.

BUT to leave the pious Eloquence of this
Apostle, whose Language shews forth the Affe-
ction of his Heart; let us return to a more close
Application of the Doctrine of my Text: You
have seen of how great a Consequence is the Peo-
ples Love towards their Teachers. Consider this
Point now a little seriously, and then say, Is it not
a Doctrine necessary for these Times?

LET me then intreat, exhort, yes, conjure
you by all that is Dear and Sacred to you, Give
not in to the prevailing Fashion of despising, re-
proaching, and treating with all manner of Des-
pight the Ministers of the Gospel: Low Wit, and
False Politics may deceive some with the Shew of
Pleasure and Safety for a Season; but at last, too
late, when the Veil is off, Infidelity, Ruin, and
sure Destruction will discover themselves to have
lain under the Disguise: *I speak not these Things
to shame you, but as my beloved Brethren, I warn
you.*

YOU, alas! can do but little to stop the spread-
ing of this Plague; yet such is the Nature of the
Contagion, that you cannot be infected with it
your selves, but by your own Choice. If you de-
sire therefore, if you expect any Profit from the
Preaching of the Gospel, * *account of the Preachers*:

* 1 Cor. iv. 1, 5.

The PEOPLE'S Lodge, Sec.

of it, as the Ministers of Christ, and Stewards of
the Mysteries of God: Judge therefore nothing before
the Time, until the Lord come, who both will bring
to Light the hidden Things of Darkness, and will
make manifest the Counsels of the Hearts; and then
shall every Man have Praise of God. You, that
Hear, and We, that Preach, both of us, shall
partake of the Gospel Blessings.

10 I beseech you, therefore, Brethren, to know them,
who labour among you, and are over you in the Lord,
and admonish you, and to esteem them very highly in
Love for their Works sake, and be at Peace among
yourselves: and the very God of Peace sanctify you
wholly: and I pray God, your whole Spirit, Soul,
and Body, be preserved blameless unto the Coming
of our Lord Jesus Christ.

BRETTEN! Pray for us.

BRETHREN! Pray for us.
THE GRACE of our Lord Jesus Christ be with
you! AMEN.

* 1 *Theff.* v. 12, &c.

Preaching of the Gospel, * account of the Preachers
 the therefore, in 1744, **W. W. F.** Profit from the
 your selves, but by your own Choice. If you de-
 Contagion, that you cannot be infected with it
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 YOU, alas! can ~~not~~ little to stop the spread-